



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

Frederici Hoffmanni Fred. *Fil. M. D. Exercitatio
Medico Chymica de Cinnabari Antimonii.*

Lugd. Batavorum 1685 8^{vo}

THE Author of this Treatise designing to give an exact process of the *Cinnabar* of *Antimony*, and examine its Constituent principles; to Solve all Phænomena that occur in its preparation; to explain the Mode of its operation, and describe its Virtues: begins first with its two Ingredients *Antimony*, and *Sublimate*; and considers their principles in distinct Chapters; makes Experiment in what proportion *Salts*, and *Mercury* are Containd in *Sublimate*; gives you caution how to choose the *Sublimate*, and gives account what happened remarkable from distilling *Cinnabar* of *Antimony* with *Sublimate* adulterated with *Arsenick*.

Treating next of the Butter of *Antimony*, he examines its two Principles, the one *Saline* and fluid, the other *Firm* & dry, which he calls *Mercurius Vitæ*; & here again he makes tryall in what proportion each Ingredient is included in this Composition; he insists much upon the Management of the fire, and Vessels in this preparation; and shews a way how to prepare *Butter* of *Antimony* without fire.

And here he takes notice of that odd Phænomenon, why *Butter* of *Antimony* makes such an effervescence with *Spirit* of *Niter* only, and with no other Corrosive *Menstruum* besides; which he Solves by supposing that the *Spirit* of *Niter*, by its mixing with the *Salts* in the *Sublimate*, becomes an *Aqua Regis*, which works upon the Included *Antimonial* particles, just as that Corrosive *Menstruum* is observ'd to work upon the powder of *Antimony*.

Com-

Coming next to speak of *Cinnabar* of *Antimony*, he demonstrates these 3 Principles to exist in it, *viz.* *Mercury*, the *Sulphur* of *Antimony*, and an *Acid Spirit* impregnated with a *Vitriolick Sulphur*; that *Mercury* does chiefly constitute this Composition, he proves in that it comes very near in weight to common *Precipitate*. He likewise makes Experiments of the proportionable encrease of each Ingredient of *Cinnabar* by fire; particularly of the encrease of *Mercury*, which he proves both from the Observation of others and his own, in converting *Tinn*, *Lead* almost all into *Mercury*.

Mercury revived from *Cinnabar* of *Antimony* he prefers much before the common, either to *Amalgamate Metals*, or in *Medicine*: the cause of which he imputes, to the *Mercury's* being depurate from its *Metallick* terrene and heterogeneous particles by the *Sulphur* of *Antimony*. To Revive *Mercury* from *Cinnabar*, he finds filings of *Steel*, or *Copper* to be more effectual then *Lixivial Salts*; to prove which, he mentions an Experiment (which he designs to make a nice tryal of again) where mixing 6 Ounces of *Mercury* with 10 ounces of *Salt of Tartar*, he obtained no more then 4 Ounces of *Mercury*-

Coming next to speak of the Preparation of *Cinnabar* of *Antimony*, according to others, and his own ways, he places much in subliming it often, and Cautions you as in powdering this, so to grind all other pouders exceeding fine; since grosser pouders serve onely to absorb aciditys in the *Primæ Viæ*, and cannot enter the *Lacteals*, thence to be received by the mass of blood. He considers next how the Virtues of this *Cinnabar* may be exalted, whither by Solution, Fixation, or drawing a Tincture from it. Solution by Corrosive Menstruums, such as *Aqua Fortis*, *Aqua Regis*, *Spirit of Niter*, &c he condemns, as making it dangerous to be taken inwardly. Other Insipid Æthereal universal Solvents,

such as vain Chymists pretend to, he confesses himself ignorant of. Only this he has observed in his practise, that by pouring upon *Cinnabar*, sweet Spirit of *Vitriol*, though the Solution was only superficial; yet this Liquor did far exceed *Cinnabar* in Virtues.

Amongst the different ways of fixing *Cinnabar* by common Salt, Oyl of *Vitriol* or *Sulphur*, he gives a Method so to prepare *Cinnabar* with Spirit of *Niter* and Oil of *Vitriol*, that its *Mercury* will not tinge Gold white, and the *Cinnabar* thus prepar'd, thrown upon burning Coals, will all fly away. He supposes *Cnasselius* preparation was such wherewith he cured the Gout; and the Author himself tells us that he has with this *Cinnabar*, extract of the *Cortex*, *Lesser Centory*, *Gentian*, and Salt of *Wormwood*, made up in *Bolus*, Cured some *Quartans* to admiration; yet he confesses 'tis not so fixt, but that its *Mercury* may easily be revived again. To draw a Tincture from *Cinnabar* he thinks not feasible, since he can find no Menstruum to dissolve it, but shews divers ways of drawing a Tincture from the *Sulphur* of *Antimony* included in the *Cinnabar*.

Lastly he observes that *Cinnabar* is the best corrector of *Opium*, and describes a Preparation of his, where *Opium* is so corrected, which he prefers before the richest *Laudanum*.

In explaining the manner of the operation of *Cinnabar*, he follows *Helmonts Philosophy*; and asserts, that it does not work only by absorbing *Acid* humors as some would have it; (since by the affusion of an *Acid* on *Cinnabar*, no alteration is produced) but by opening all obstructions, resolving Tartareous humors, promoting their excretion; invigorating the *Spirits* and the naturall ferments of the body; and destroying those that are noxious.

It may seem needless to mention all the diseases, against which he asserts *Cinnabar* to be effectual; since he explains its Operations to be much like those of a *Panacea*.